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بسم الله الرحمن الرحيم

The Tahrik-i-Jadid

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Monthly

RABWAH, W. PAKISTAN

JOURNAL OF THE

Tahrik-i-Jadid Anjuman Ahmadiyya (Pakistan)

Editor : **NASEEM SAIFI**

Vol. I | OCTOBER 1965, Jamadi us Sani 1385 | No. 3

گزشتہ جلسہ سالانہ کے موقعہ پر - مکرم صاحبزادہ مرزا مبارک احمد صاحب وکیل اعلی کے دائیں اور بائیں غانا کے نمائندے ہیں - اور پیچھے مکرم مولانا نذیر احمد صاحب مبشر اور مکرم سید کمال یوسف صاحب کے علاوہ جنوبی افریقہ مشرقی افریقہ اور سوئٹزرلینڈ کے نمائندے -

AT THE ANNUAL GATHERING AT RABWAH IN 1964

(Sitting) R to L. Mr. Mohammad Arthur, President of the Ahmadiyya Mission in Ghana ; Mirza Mubarak Ahmad Sahib ; Alhaj Alhassan Atta M. B. E., Regional President, Ashanti Section, Ghana ;
(Standing) Mr. Kamal Yusuf ; Mr. M. Ebrahim (S. Africa) ; Alhaj Maulvi N. A. Mobashir ; Mr. R. Musabba (E. Africa) ; Mr. Rafique Tschannen (Switzerland).

TWO MESSAGES

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From

Hazrat Khalifatul-Masih II.

When India committed cowardly aggression against Pakistan on the 6th of September with a three prong attack on the Wagah border without any declaration of war, Hazrat Mirza Bashirud Din Mahmud Ahmad, Khalifatul Masih II, sent the following message to Field Marshal Mohammad Ayub Khan, the President of Pakistan :

"I am extremely grieved to learn that the Indian Government has cowardly perpetrated aggression on the sacred land of Pakistan by launching an attack on her. In this hour of trial the whole nation is at your back, like one man.

"I should like to assure you on my own behalf and on behalf of the Ahmadiyya Community, of our unflinching co-operation and help. In this situation we pledge ourselves to make any and every sacrifice that is required of us.

"I pray to God that out of His unbounden grace He may grant you His guidance and enable all of us to defend our beloved homeland and make us, through His bounty, victorious and grant freedom to our Kashmiri brethren. Amen. Long live Pakistan."

Hazrat Khalifatul Masih II also addressed the following Message to the members of the Community in Pakistan :

"Dear Brethren, Assalamo alaikum wa rahmatullahi wa barakatohu. You are aware of the fact that India has launched an attack on Pakistan and a state of emergency has been declared in the country. I instruct all the Ahmadis in Pakistan to maintain their noble traditions and co-operate with the Government in every way possible and that they should make every kind of sacrifice with pleasure in order to strengthen Pakistan ; that is how they should prove their love and patriotism for their homeland. They should also pray to their Lord who is the Sustainer and Most Mereiful that our God may bring the day of the victory of the Right and Truth nearer and let us witness it.

"No Ahmadi — male or female—should leave his or her town or village in any circumstances whatsoever except that the officers-in-charge wish to evacuate them in view of defence purposes. With prayers and sacrifices, you should make your beloved country unassailable. May God be with you."

The ceasefire has now been ordered on both sides and efforts are being made to solve the Kashmir problem.

بسم الله الرحمن الرحيم

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FAITH—HOW IT GROWS

How is faith acquired and how does it grow? is a vital question. Some people think that unless one has full knowledge of things one should not proclaim faith in anything whatsoever. But they forget the all-important point that knowledge can never be perfected by ourselves. It is a gift from God and when He is inclined to show mercy, He vouchsafes knowledge in a unique manner. What should really be done is that we should base our faith on the little knowledge that we have and then we should pray to God to grant us more. The Almighty God is the real source of knowledge and it is from Him that we should ask for it. The experience of the great religious personalities shows that they base their faith on the probabilities of the truthfulness of the claimant and then it so happens that God takes it upon Himself to perfect their knowledge and to carry them to the stage of certainty.

The Promised Messiah, peace be on him, has the following to say about it:

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"Faith is to believe in a thing before one has obtained full knowledge about it and is still battling with doubts. Thus he who proclaims faith (despite the fact that he has not got all the means to reach the stage of certainty) basing it on the probability of the claimant being a truthful person in the sight of God, is later on vouchsafed spiritual knowledge to the point of perfection and is made to drink from the fountain of God-awareness. That is why, a God-fearing person, on hearing the claim of Messengers and Prophets and those who are appointed by God (to carry out reform in the world) does not hasten to attack them at the very initial stage, rather, that part of their claim which he can obviously understand is made by him a cause of acceptance—faith—and the other part which he cannot understand, he, following the footsteps of the righteous people, takes it as symbolic and metaphoric and thus, removing the seemingly contradictory aspect, he very sincerely proclaims his faith in them. God, the Almighty then shows mercy to him and pleased with his faith, and having heard his prayers, opens the gate of perfect spiritual knowledge and carries him to the stage of perfect certainty through revelations, visions and other heavenly signs. But the prejudiced person who is full of enmity does not do so, rather such things as determine the truth, are looked upon by him with disdain and he jests with them while the things which are still doubtful become a cause of his criticism; the cruel and the unjust always act in this way."

(Ayyamus Sulh)

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Let's Play Our Part

If this is the Age of the dominance of Islam, as certainly it is, then it doesn't need the sagacity of a sage to realise that we are the people on whom the pleasant burden of carrying the message of this noble religion to the farthest parts of the world has been laid. We have accepted the Reformer of the latter days as the one appointed by God to bring faith back and to fly the flag of Islam high—higher than the flag of all other religions. And this acceptance, in reality and truth, means that we have pledged ourselves to do the work—to assist his mission, as we can call it—for which he was commissioned. In this regard he—Hazrat Ahmad, peace be on him,—says:

> "It is the will of God that all the righteously inclined people wherever they may be living whether in Europe or in Asia, should be drawn to the belief in the oneness of God and He should assemble His servants on one Faith. This is the purpose of God for which I have been sent into this world. You should therefore follow up this purpose but with gentleness and good naturedness and by fervent prayers." (*Al-Wasiyyat*)

And this devolves a great responsibility on our shoulders. Wherever we be, and whatever our rank in life, if we are true and sincere followers of the Messenger of the latter days, we should do all we possibly can to bring the righteously inclined people to one Faith—Islam. It is not enough that we should set ourselves right and be content with it. Our task is to set the world right. Hazrat Amirul Momineen, Khalifatul Masih II, says:

> "It is our duty to go into the world seeking new avenues

and we should go to the countries untouched so far, and preach there. How do we know where the people will join the Community in large groups. I am anxious to see that the Centres of the Teachings of Ahmadiyyat be opened in our own life time. It is therefore one of the purposes of Tahrik-i-Jadid to establish the Ahmadiyya Centres even in the farthest parts of the world, in the shortest possible time."

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The fact is that this is the Age in which it is the will of God that the world should turn to Islam and it will certainly come to pass—but, and this is a big but—only if we play our part. Let us—all of us, without any exception—tell the world what Islam is and why they should accept it.

The most hotly debated question

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NEED OF THE TIME

A certain Sheikh A. Najjar seems to be quite active in mendacious propaganda against the Ahmadiyya Movement in South Africa. Recently (26.2.65) he has contributed a lengthy article 'This is Ahmedism' to the Muslim News of Athlone, Cape, in which he has left no stone unturned to put things upside down. But as is always the case, the more a person tries to prove that he is clever and that he can twist things to his favour, the more he slips and his slip shows more than the slip of others.

In the first instalment of the article, he has tried to depict the atmosphere—especially religious—of the days when Hazrat Ahmad, peace be on him, claimed to be the Promised Messiah. He says, inter alia,

> "We see then a colossal campaign to Christianise India. The Christians made concerted attacks on the doctrines of the Din-ul-Islam which resulted in challenges and debates between the Christian missionaries and the Muslim Ulema. In almost every instant the Ulema emerged victors."

As everybody can well understand, if that had been the case, the dignity and status of the Ulema would have beed enhanced in the sight of the Muslims. But according to Sheikh Najjar what really happened was quite the opposite of it. He says :

> "All this dissension caused uncertainty to creep into the minds of some: the dignity of the Dean (Din) was reduced in the sight of the people and to a great extent the dignity and status of the Ulema. The rank and file started groping in the dark for any supernatural indication and some divine guidance."

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The fact is, and it cannot be coubted by any thinking persons, that the Muslim Ulema did not emerge victors in the debates with the Christians. Not only that. The Ulema themselves started taking shelter under the canopy of Christianity. If we look at the lists of the converts to Christianity in those days, we would find the names of the Ulema and the Imams conspicuously displayed there. The rank and file were therefore not very wrong in looking for a supernatural indication and some divine guidance which God the Merciful gave them in the person of Hazrat Ahmad. It was he who very splendidly came out with flying colours in the debates with the Christians.

Those days, in the words of Najjar, were very devastating. He says :

> "The nineteenth century saw the most devastating cultural, economic and political ruination in the Islamic East. This was markedly seen in India wich became the arena where the two great cultures, eastern and western, modern and orthodoxy, Islam and Christianity wrestled for supremacy .....The new colonial power spared no effort in spreading its influence and culture. They flooded India with missionaries by the thousands calling Indians to Christianity and doing their utmost to undermine the people's faith in Islam by spreading doubt concerning its authenticity and the sources of Shariat."

It was only a man with spiritual status of Hazrat Ahmad who could stem

the tide. And he did that so successfully that even the Christians had to admit that through his efforts, the movement in the Muslims had become the most striking. The Lord Bishop of Gloucester, the Right Reverend Charles John Ellicot D. D. said,

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> "But perhaps the movement in Mohammadanism is the most striking. I learn from those who are experienced in these things that there is now a new kind of Mohammadanism showing itself in many parts of our Empire in India, and even in our own island at home." (The official report of the Missionary Conference of the Anglican Communion, 1894).

When Hazrat Ahmad passed away, he left behind an active and energetic Community which is carrying on the propagation of Islam in all the parts of the world.

A national Daily of Nigeria (West African Pilot) wrote recently (4.1.1963):

> "It has long been obvious that Christian Church in its present frame has no hope of survival in Africa. The unprecedented growth of Islam is giving the Christian Church in Africa serious headache."

The Reformers appear in the world only when the rank and file start groping in the dark and when the status and dignity of the Ulema is reduced. If Sheikh Najjar really feels that way — and he is sincere in the expression of his feelings — then we are justified to ask him why a Reformer should not have appeared at the time Hazrat Ahmad did make his appearance, for, the condition of those days in his own words was,

> "All this dissension caused uncertainty to creep into the minds of some : the dignity of the Dean (Din) was reduced in the sight of these people and to a great extent the dignity and status of the Ulema. The rank and file started groping in the dark for any supernatural indication and some divine guidance."

Hazrat Ahmad, peace be on him, himself said that the time cried out for a Reformer and God hearing that cry sent him to do the job. We wonder how Sheikh Najjar thinks that the fact that the rank and file were seeking for a supernatural indication and guidance goes against Hazrat Ahmad. In fact, this in itself is a conclusive proof of the truth of his claim. The Sheikh should please accept our thanks for having pointed out to the readers of the Muslim News that Hazrat Ahmad did not appear at the wrong time.

We reproduce below just one, out of many compliments paid to him on his demise. *The Pioneer of Allahabad* (May 30, 1908) said,

> "Those who have moved the world in religion have been more akin to Mirza Ghulam Ahmad in temperament than to a modern Archbishop of Canterbury. Had Ernest Renan been in India during the last twenty years, he would have certainly have gone and studied the Mirza and the result might have been some added flashes of insight in the wonderful account of the prophets of Israel.....In any case the seer of Qadian was a man who does not come every day Peace to his ashes."

Due to prevailing circumstances in the country, we are obliged to reduce the pages of the *Tahrik-i Jadid*. We hope our readers will understand our difficulty and co-operate with us.

Editor.

INTRODUCING TABSHIR PUBLICATIONS

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JESUS IN INDIA

'Jesus in India' is an English version of "Masih Hindustan Mein" an Urdu treatise written by the Holy Founder of the Ahmadiyya Movement in Islam, Hazrat Mirza Ghulam Ahmad.

The main thesis expounded in the treatise is Jesus' escape from an ignominious death on the Cross and his subsequent journey to India in quest of the lost tribes of Israel whom he had to gather into his fold as mentioned in the New Testament.

Abundant evidence has been furnished from Christian as well as Muslim scriptures, old medical books and books of history, including ancient Buddhistic records, to illustrate the theme.

'Masih Hindustan mein' was written in 1899 and it marks the end of an era in which for centuries Muslims and Christians had believed in the ascension of Jesus to Heaven. It being the first book ever written on the subject with such a rational approach, the book produced a most profound impact.

Its arguments were broadcast and in the past half-century it has achieved remarkable success in divesting Jesus of false appertenances of divinity and in presenting him to the world merely as a divine prophet as he actually was.

In the Muslim circles the effect has been so marked that the Rector of the Al-Azhar University in Cairo issued a *Fatwa* (verdict) that according to the Holy Quran Jesus had died a natural death.

Continued on page 10.

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BOOK REVIEW

Precious Pearls : A selection of Persian poetry of Hazrat Ahmad, the Promised, Messiah, peace be on him, with English translation published by the Ahmadiyya Muslim Foreign Missions Office, Rabwah (Vakalat-i Tabshir) and obtainable from the Oriental and Religious Publishing Corporation Ltd., Rabwah, W. Pakistan for Rs 1.50

Hazrat Ahmad, peace be on him, in one of his poetical verses, says that he has nothing to do with poetry; the only thing he aims at is the reformation of the people. His words do indeed go deep into the hearts and change the people for the better. But none can deny that his poetry is of the highest literary standard. In fact, in many respects it is matchless.

In the first place, his love for God, love for the Holy prophet, peace and blessings of God be upon him, and love for the Holy Quran is so well displayed that the like of it cannot be found anywhere in any literature whatsoever. Also, his concern for the pitiable plight of the Muslims over which many other Muslim dignitaries also lamented openly, is a thing that strikes one in the face. And since he said all these things with great sincerity, his words have a magical effect. Look at the following verses :

Thy Being is enough
For a friend, pure
And faultless
Even to the extent
Where there is only one heart,
One life, and one beloved.

In whose hearts would these words not create a stir? Who would not be moved for the love of God, with this pure and sincere expression ?

Praising his beloved Master, the Holy Prophet, he says :

In my heart there is an upsurge
Of praise for the blessed Leader,
The chiefest among all mankind,
In excellence and virtue,
Absolutely withont peer.

Also, look at the following verses :

Verily, my head and my life
I freely offer as a sacrifice
For the blessed dust
Underneath his feet;
And my devoted heart
Every moment, is offering
Itself at the altar.

The translations seldom convey the beauty and purity of the original thought and expression. And this translntion is no exception. But it is no exaggeration to say that this translation has come nearest the original poems. Sufi A. Q. Niaz, the translator of this selection, is a well known writer and translator and has influenced the trends of English poetry in this country to a large extent.

The Vakalat-i-Tabshir has done a great service to the theologians and the literateurs of the world by producing this selection in Persian and English.

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ARREARS

Do you remember that the Majlis Shoora, at its last meeting, decided that one third of the arrears of the Tahrik-i-Jadid contributions for the last three years, be collected during the current year. Most of the Jamaats have been supplied with a detailed account of their arrears.

Please help the Vakalat-i-Mal collect these arrears and when you send any amount to the Head Office, do separate the arrears from other collections and let the Head Office have the details of the arrears.

Tahrik-i-Jadid

Light from the East

It is very gratifying to note that the traditional indifference, even antipathy, of the West towards the things of the East is now breaking down. For an intolerably long period, European scholars as well as laymen, knew nothing about Islam. Geoffrey Parrinder puts it thus: "For the greater part of the Christian era the West was cut off from all contact with the East and was isolated. It did fight Islam but had little knowledge of the teachings of the followers of Mohammad and never imagined that anything spiritual could be learnt from them."

But thanks to the untiring efforts of the Ahmadiyya Missionaries—other factors, ofcourse, not excluded—Europe has started feeling a sort of nearness to Eastern religious thought. Indeed it is now like a revolution taking place. In the words of Parrinder, "The intellectual revolution of today, with the masses of new knowledge coming from many quarters, must bring about changed views and should encourage an openness to truth wherever it may be found. It has been argued from the beginning of this book that one of the great new facts of our time is the knowledge of Eastern religions that has now become so easily available."

Referring to the increased activity in the Islamic world, the writer of the Christian Debate says: "It is not so long since it was assumed that Islam would collapse, especially with the abolition of the caliphate in Istanbul in 1924. But there have been Islamic revivals even in secular Turkey and Islam, Hinduism, and Buddhism have provided motive power of modern nationalist revolutions."

As for conversion in Europe to Islam (and to other religions) he says: "Eastern religions are making converts in the West as yet on a very small scale. But they interest a much wider audience than their immediate followers."

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That the people of Europe are attracted more to Islam than any other religion is obvious from the fact that according to Parrinder, "They are more likely to be attracted by those who accept that there is truth in all religions." And who does not know that it is Islam and Islam alone that accepts the fact of all religions being fundamentally true.

Parrinder pays a tribute to the Ahmadiyya Missions when he says: "There are Vedanta and Buddhist societies and Muslim Mosques in our cities. Not only do these teachers lecture and write, but they seek to make converts from other religions or none at all. Such counter missionary activity is entirely new to Christianity, one that it has never met till this century. The Indian and Muslim missions return the compliment of Christians sending their missionaries throughout Asia. Bible has been translated into hundreds of Asian and African languages, but the Koran, the Vedanta and Buddhist and Chinese holy books are also now to be found in most Western languages."

Parrinder advises the Europeans to pay heed to what the Eastern religions—Islam plays the most important role—have to tell. He seems to have been highly influenced by the Ahmadiyya litertaure which he got in abundance while he was at the University College, Ibadan, Nigeria. The traditional beliefs of Christianity do not seem, any more, palatable to him. A few examples:

"Jesus is called son of God by New Testament writers, but this term

has now lost so much of its original meaning of divinely decreed Messiah, that it is questionable whether it is not more of a hindrance than a help."

"It is propable that Jesus never used the title "son of God" about himself, for it had too many associations of political messiahship as expected by the Jews of his time. His own name for himself was "son of Man," which identified him with the Community and gave a hint of his suffering. The New Testament also never really calls Jesus 'God'.

Those interested in comparative study of religion will find the book interesting. In the words of the author 'It is the purpose of this book to provide a simple guide not to the history of religions, or to all their teachings, but to those doctrines that have an important bearing upon the great problems of thinking man in the modern world."

(This article is based on *The Christian Debate: Light from the East* by Geoffrey Parrinder D.D. Reader in the Comparative Study of Religions in the University of London).

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It has also made the Christian mind think on right lines. Recently Dr. J. G. Bourne, a senior anæsthetist of St. Thomas Hospital and Salisbury Hospital Group, on the basis of his research on cases of patients fainting under general anæsthesia in the dentist's chair has declared that the alleged death of Jesus on cross was a "myth" and "that Jesus in fact fainted on the cross, was believed dead and recovered after a period of coma"

(*The sunday Times, London of January 24, 1965.*)

An Appreciation

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Alhaj Sir Ahmadu Bello, Sardauna of Sokoto, Premier of the Northern Nigeria and a great Muslim leader recently said in one of his letters to the Ahmadiyya Mission, Nigeria:

"I am well aware of the tremendous work the Ahmadiyya Mission is doing towards this objective (strengthening of religion) not only in Nigeria but throughout the world and I am confident that success is ours in the long run. I pray Almighty Allah to give us courage and perseverance in our endeavour to promote Islam."

It will be noted with pleasure that Sir Ahmadu Bello is working hard towards the strengthening and spreading of Islam. Recently he has converted thousands of Pagans to Islam. His love for Islam and his untiring efforts to promote the cause of the Muslims gives him a unique place in the World Muslim Congress (Rabitai Aalami Islami) of Mecca. He has always been very kind and courteous to the members of the Ahmadiyya Mission, especially to the Pakistani Missionaries. The writer of these lines (N.S.) has personal experience of his courteous treatment.